1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

When the boy's mother sees that they have all had as much as they wish, she tells the boy's father and his *tsoa* (mother's brother) to go to the village. All the women come up, yelling as they do at a *hima*, and enter the village, and go to the men's verandah (*tagoan*) of the girl's mother's hut. A man selected for the purpose by the girl's *tsoa*, who must not do it himself, receives from the visitors the ceremonial currency they have brought, stands on the platform of the *tagoan*, and hangs up the strings of *imun* from the roof of the hut. Or this may be done at the hut of the girl's *tsoa* instead of her mother's hut. This procedure is followed in the case of a *tumaun* only. If the girl is a commoner the *imun* is not hung up, but is merely laid with the *beroan* on the *tagoan*, and no ornaments or paint are put on the girl. This was the case in a ceremony which I saw, and shall now describe.

On this occasion, I went with a party from Kurtatchi to Ananki, a village a few miles to the east, to witness the handing over of the ceremonial currency in respect of a girl's marriage to a boy of Musang, another village farther along the road. We took with us some packets of ceremonial pudding, which we gave to our hosts on our arrival. For a long time every one sat about on various verandahs, chatting and chewing the betel-mixture, the girl not being visible. Finally she came out of the hut in which she had been living with her mother's sister (both her parents were dead). She was quite a little girl, whose breasts had hardly yet begun to swell. The people from Musang took her off with them without any great show of farewells. Her brother told me she did not want to go and had been crying all the morning. After they had gone, the ceremonial currency they had brought was spread out on the verandah of the hut. There were four strings of *imun* and six of *beroan* (Pl. 6). After it had been inspected by everybody, it was distributed among the girl's relatives. Matēv, one of our party from Kurtatchi, the bride's father's *wevnē* ('sister'), was allotted two, one of which she said was intended for her brother. She was given her choice, but contented herself with taking two strings of *beroan*, although they are much less valuable than *imun*, saying she was ashamed to take the *imun* from the relatives with whom the girl had been living, her mother's people. How far this was customary, and how far it was due to Matēv's generosity, I do not know. As soon as she had put the strings into her basket, we took our departure, and I have no information as to how the remaining

[i.e., of betel-nut-nut. — Ann'yst]